

# The Converted Catholic

REV. MANUEL FERRANDO, D.D., Editor and Publisher,

"When thou art converted, strengthen thy brethren."—Luke XXII: 32

---

Vol. XXIX

FEBRUARY, 1912

No. 2

---

## EDITORIAL NOTES

"**T**HEY are not of the world, even as I am not of the world."—John 17:16.

One of the most striking peculiarities of the Scriptures is that they hold the key to disclose to us the mysteries of the spiritual life. The cause of all the perplexities that confront the Church to-day is perfectly plain to him who prayerfully studies the Scriptures.

We cannot deny the sad fact that the religious spirit is rapidly disappearing. We might say as in Deut. 32:7, "Remember the days of old, consider the days of many generations, ask thy father and he will show thee; thy elders, and they will tell thee;" and surely they would tell us of better days when their hope and trust was in God and their aims and ideals were to live in conformity with the law of God.

What is the cause of this drifting away from our principles? Let us not deceive ourselves, but let us listen to the voice of the Prophet in Lam. 3:40, which says, "Let us search and try our ways, and let us return again unto the Lord." He will surely reveal to us that the cause of our spiritual bankruptcy is no other than that we have followed our own ways, which are imperfect by nature, and left His ways, which are perfect.

The words of our text plainly say that we are not of the world, if we are His followers; and in 1st John 2:15, we are commanded not to love the world, neither the things that are

in the world if we desire to have the love of the Father in us. And also we are reminded that "the world passeth away, but He that doeth the will of God abideth forever." And here I think we have the key to the reason for the perplexities mentioned. We must confess that in order to realize our spiritual aims and purposes we often make use of worldly means, and call the world into the Church instead of keeping it out. And as the world passeth away, so our efforts become fruitless, for we have "gone after vain things which cannot profit nor deliver, for they are vain" (I Samuel 12:21). While if we should choose rather to do the will of God, we should be filled with the spiritual power necessary to bring about enduring results. And even if results were not visible to us we still might be sure that ultimately His great purposes shall be accomplished and that we had done our part towards their fulfillment. The Apostle Paul says in Col. 3:2: "Set your affection on things above, and not on things on the earth;" and if we obey this command there is no doubt that we also shall "prove what is that good, and acceptable, and perfect, will of God." (Rom. 12:2.)

#### **Union Between Man and God**

If religion in its objective sense is no other than a divinely appointed connection between man and his God, nothing but sin can break or destroy this union. We love to think of man in his perfect state of communion with God before sin entered into the world. The effect of sin was his separation from God and his banishment from Paradise. And God put a cherub with a flaming sword at the gate of Paradise so as not to allow those who had become separated from Him to enter in. Jesus came to take away the sin of the world, and those who believe on Him have received the power to become the sons of God, and thus be reunited with God and re-instated in their heavenly inheritance, forming a holy nation, a peculiar people; *in* the world, but not *of* it, being separated from the world and defended against its intrusion by the two-edged sword of the Spirit, which is the Word of God, and although we are told that in the latter times even the elect shall be in danger of being carried away and deceived by cunningly

devised lies, yet we know that those who remain faithful to the Word of God shall stand, defended against all enemies by this mighty sword.

This sure confidence keeps us quiet even in view of the apparent triumphs of the Church of Rome in this country. We deplore the fact that many are being deceived, but we believe that many more, as soon as they awake to the true state of affairs, will stand by their colors. We hold firmly to our conviction that the Church of Rome and the Word of God are antagonistic. Every thoughtful observer will see that the extravagant demonstrations and banquetings, the ostentation of red robes and golden crosses and lavish spending of money in illuminations and decorations, such as we have lately witnessed, make a striking contrast to the life of poverty and abnegation of the Man of Sorrows, who was born in a manger and died on a cross, and who had not, even during the days of His greatest popularity, a place to lay His head. If He were to stand here amongst us to-day, surely He would repeat the woes He pronounced upon the worldly leaders of religion in His day, and to the people He would say, "Behold, they which are gorgeously apparaled and live delicately, are in king's courts—even the kings of this world."

---

#### **Rome's Love for Political and Worldly Power**

Students of history will observe that the Church of Rome, ever since the days of Constantine, when she turned from God and gave herself up to the world, has never made any conquest save through political power and worldly means. Even to-day in Italy, France, Portugal and Spain we see that as soon as governments deny her their protection, her influence fails; and in the United States she seeks, above all, political power and protection from those who are high in office, upon which she knows her popularity and progress depend.

As long as love of position and power is greater than love of truth and justice, so long will the Church of Rome continue to prosper and gain influence; and it does not need a prophet to predict that either the Roman Church will find in America her

Waterloo, where her power will be crushed forever, or we shall see downtrodden the faith and principles of the founders of this Nation, and it will enter upon a second Middle Age under the tyranny of a modern inquisition, while the countries of Europe, shaking themselves loose from the yoke they have so long borne, will rejoice in their emancipation.

I make my appeal, therefore, to all true Christians and to all loyal Americans, and say to them as the Apostle says (in I Cor. 16:13), "Watch ye, stand fast in the faith; quit you like men, be strong." Come out from the world and set aside all worldly means, and weapons, making use only of the "sword" provided, and remembering that the Kingdom of God is not manifested by ostentation and outward appearance, but it must be "*within you*," and that the battle is to be won, "not by might, nor by power, but by my spirit, saith the Lord of Hosts." (Zechariah 4:6.)

---

#### Washington and Lincoln

In this month we celebrate the birthdays of two men whose name and fame as emancipators grow greater and brighter as the years roll by. Washington emancipated the colonies from British rule, and Lincoln emancipated four millions of a race held in slavery. It is well that their names should be held in reverence, and that their achievements should be again brought to mind every year, all the more because eternal vigilance is the price of liberty and the enemies of freedom in our land never showed a more menacing front than they do to-day. Of all these foes the most astute, the most unscrupulous and the most ruthless is the Roman Catholic Church. In almost every department of American public life the sinister aggressiveness of Romanism is felt, and the spirit that inspired Washington and Lincoln is needed by all those who would resist the organized agents of Rome and their efforts to subjugate our land to the temporal as well as spiritual rule of the Pope in Rome. And if we let the spirit of these two great men work itself out in action at the right time taken in the right manner we shall accomplish similar results, for the success of the Church of Rome in any country means the extinction of civil and religious liberty and the stifling of the intellectual, moral and economic life of the nation.

**CHRIST'S MISSION SERVICES**

REV. MANUEL FERRANDO, D.D., PASTOR

**T**HE services during the month of January were exceptionally well attended, the chapel being filled to its capacity on most of the Sunday afternoons. Many Catholics were among the attendants, and they evidenced great interest in the remarks of Dr. Ferrando by attentively listening to all that was said. After the services several of these Catholic friends made themselves known to Pastor Ferrando, thanked him for what they had heard, and expressed their desire to learn the real truth concerning the teachings of their Church. The fact that Dr. Ferrando had been a priest of the Roman Church has attracted their attention, and when they have heard him they have perceived that he was animated by the kindest feeling toward them, and that he was earnestly interested in their spiritual welfare. He wishes to impress upon all who attend these services that he is not making war upon the faithful adherents of the Roman Catholic Church, for he is in full sympathy with them and is only anxious that he may be helpful to them in pointing out the truth as it is written in the Word of God, and not as it is interpreted by the priests of Rome, so that all can read and understand for themselves. It is the head of the Church of Rome that he is battling against—those who are keeping their people in darkness and superstition, knowing full well that there is no mediator between God and man but the Saviour Jesus Christ, and that only by coming direct to Him (and not by confessing to priests) and seeking His pardoning grace can we be saved. "Believe on the Lord Jesus Christ and thou shalt be saved," the Scriptures teaches us, and in no other way is it made possible.

At the Sunday afternoon services, January 14, Dr. Ferrando spoke on the topic, "No Peace Through the Confessional," telling in a clear manner that it was impossible to receive that peace of mind that is sought after through the confessional, because it is difficult to fulfill the conditions that is required in order to make a complete confession. Before going to confession the penitent must make an examination of himself and

seek out all the mortal sins committed by him since his last confession. And after making his confession he finds that he has omitted confessing any one sin he realizes that his mind is in the same troubled state as it was before making his confession. Thus it will be seen that the confessional cannot give that peace of mind that is desired by the penitent. But there is one to whom we can confess our sins, and who is ever ready and willing to forgive them, if we only will call on His name in all sincerity and truth—the Lord Jesus Christ, whom alone can forgive all sin and give that peace which is beyond the power of priests or Pope to give.

"Lessons Learned by the Reception to Cardinal Farley" was the title of Dr. Ferrando's discourse on Sunday afternoon, January 21, and we would suggest to our readers to carefully read his letter to Cardinal Farley in this issue of *THE CONVERTED CATHOLIC*, which is a substance of his remarks at the Christ's Mission services.

At the services the last Sunday in January, Dr. Ferrando spoke on, "Will the Roman Catholic Church Succeed in America?" and in the course of his remarks said that the Church of Rome could not succeed in this country because it was a Church in the world, but not out of the world. Its advancement has, no doubt, increased numerically by emigration from Catholic countries, but it has not progressed spiritually, for the doctrines of that Church to-day are the doctrines of centuries ago. It is a church that does not feed the hungry soul that is seeking after spiritual food, but it starves the souls of its adherents by trying to nourish them with an unwholesome doctrine, full of superstition, and who do not receive that spiritual strength which is needful to every pardon seeking sinner. There is no uplift for humanity in its teachings, and there is no certainty for the Catholic that he is a devout child of God. "Repent and believe," is the teaching of the Word of God. This Gospel is not preached in the Catholic Church to-day. The doctrine of that Church is "another gospel," and as a consequence its people are not benefited by it. No, my friends, the Roman Catholic Church will not succeed in this country, and no other church will or can succeed that does not preach

and teach the pure, simple Gospel that by "believing on the Lord Jesus Christ thou shalt be saved."

A new departure in the work of Christ's Mission has been opened up in the way of a class in Bible study every Monday afternoon at 2 o'clock. This class will be under the direction of Rev. Dr. Ferrando, and all who wish to become more familiar with the teachings of the Bible are cordially invited to attend. Also there will be a Missionary Meeting held every Friday evening at 8 o'clock, to be conducted by Dr. Ferrando, when the true principles of Romanism will be explained to all who attend in the hope that it will arouse our Protestant blood and stir us to a more vigorous active interest in the cause of true Christianity.

The desire has been expressed by many that Dr. Ferrando give lectures in different places on "Romanism and His Personal Experiences." In response to these requests Dr. Ferrando wishes to say that he will be willing to accept invitations to speak in various places, and will be glad to correspond with pastors who would like him to speak in their churches.

S. H. N.

#### THE WORK IN PHILADELPHIA

On Tuesday, February 6th, the Rev. Manuel Ferrando began a series of lectures in the chapel of the Reformed Episcopal Theological Seminary, at Forty-third and Ludlow streets, West Philadelphia. The conferences will last from 12 to 1.

The teacher will discuss the questions which separate us from the Roman Catholic Church, and which gave rise to the Reformation of the sixteenth century.

As professed champions of the faith once delivered to the saints and undoubtedly historically successors of the martyrs of Smithfield, we should understand more clearly than we do the faith and practice of the institution against which we are a living protest.

Our position is not a negative one, a denial merely of false teaching; is decidedly positive, a protestation of the truth in love. Are we qualified to speak wisely and convincingly to those who are bound by the chains of superstition? The appropriate truth will make them free. Dr. Ferrando's lectures will help us. The faculty has decided to extend the privilege of these lectures to all the clergy of our own church.—"Episcopal Recorder," Phila., February 1, 1912.



## THE WORK IN MANY LANDS

Venezuela: The Rev. T. S. Pond, who has labored most successfully as a missionary in varied fields during his long life—first in Eastern Turkey and Syria for over twenty-one years, then in Colombia for five years, and last in Venezuela for over fifteen years, where he is in charge of the work of the Presbyterian Church in Caracas, writes: As to our work, the very difficulties form so much the greater stimulus to effort and prayer for their removal, while the interest and joy of meeting and beating the enemy in God's providence, at last, grow upon and take possession of our spirit entire.

And there has been not a little "beating" of the foe during the year just closed. More money, in spite of the deep and deepening poverty, has been contributed by our people and with abundant gladness. More visiting of Catholic families and more sales of Scriptures here and in all parts of Venezuela have been effected than ever before in one year. Indeed it is very clear that the Spirit is brooding upon the people. The experiment of printing on the new "Writer press" tracts, booklets, originals and reprints with the result that 40,680 pages have been thrown off, and a large portion circulated by four colporteurs in the interior is most encouraging. Many have been given away at the door of our chapel, and have not been torn or thrown away as at one time they frequently were. Many have been placed in houses and hands of those whom the members of the Christian Endeavor Society and members of the church have visited. As far as is now known, the statistics of the Brit. and For. Bib. Soc. give more than 2,000 Bibles and portions sold in excess of any year's sales up to date. The American Bible Society also has been honored with increased circulation. Street preaching has also been possible and real in several cases,—an event without precedent known. Crowds in village streets have gathered around the colporteur, who, from selling books, has gradually raised his voice to reach the ears of the more distant and indifferent. Six new members have been added to the church—two families of eight persons have been brought into the knowledge of the truth, and the time fails me to mention other items of encouragement.



## LETTER TO CARDINAL FARLEY

## I

MY DEAR CARDINAL:

NEW YORK, February, 1912.

I have been considering whether it would be wise to address you or not, but having prayed to God for His divine guidance I have decided to do so. I am quite confident that if my letter does *you* no good it will awaken some sleeping souls.

One of the reasons that prompted me to write you was that I have heard two different reports about you. I am well aware that owing to our natural limitations it is impossible for any man to please everybody. I was the pet of Rome long before you were known there, and was initiated in that hierarchy with a view to future promotion, as I can prove by letters which I possess from one of the leading Cardinals whom you have seen in the Papal Courts, and I know perfectly well that one of the evils attending the man invested with dignity is that he never hears the truth about himself. He is surrounded by ambitious men who know that the surest ladder by which to reach the summit of their ambitions is flattery of their superiors, and they will try hard not to let you know the real sentiment of the people. But do not forget, my dear sir, the infallible Word of God says in Proverbs 6: 8, "A flattering mouth worketh ruin." Hence they are your enemies, and in this sense we could appropriately apply the Scriptural quotation from Micah 7:6, "A man's enemies are the men of his own house." Even as regards the friends you think you left at the Papal Court, I would caution you to beware of them, for they are not your friends. Remember again that the Word of God also says "that the rich have many friends" (Proverbs 14:20), and in your case do not forget that they love you only for the money you bring them.

How pitiful it is that religion, which has no other object than *religare* (to rejoin) to God Man separated from Him by sin has been misconstrued in such a way as to become the source of intolerance and hatred. This should not be, and if you could read my heart, you would acknowledge that I am your best friend, and therefore I am bound to tell you "the truth, the whole truth, and nothing but the truth." I am quite sure that

if I had not left your Church, and if you came to me in the confessional, you would humbly hear me, and would be bound to take my advice; and yet I can assure you that even there I should not be so disposed to tell you the whole truth as I am now.

As I said before, I have heard two different reports concerning you—one that you are “a very nice man,” and the other, coming from some of your own priests, I am sorry to say, is quite different. But a man of your position, as I have also previously said, must be prepared for these things, for naturally some will be displeased and will misjudge your aims. There is an old saying—“honores mutant mores” (“honors change customs”)—and lest it should become true in your case, I am going to draw some lessons for your spiritual edification from the receptions accorded you by the people of this great metropolis on your coming home as a Cardinal of the Church of Rome.

For the sake of clearness and method let us deal with two points at this time, one concerning your position before your friends at Rome, and the other before the eyes of the people of America. If I should tell you that I may have coöperated in making you a Cardinal you would laugh at the assertion; and yet over twenty years ago in a convent in Spain I had a private conference with the man who made you a Cardinal. We had a very interesting discussion, and who knows but that my advice then brought about your being made a Cardinal to-day. This man was very much concerned about the affairs of the Roman Church in America; the spirit of democracy and independence in the United States was felt in all its full force, so that even in the monasteries this spirit had reached the point of insubordination. Even Cardinal Gibbons was greatly criticised for not wearing his official robes. Coercive laws were not applied for fear of alienating the independent Americans. I suggested then that the best means to secure their subjection to Rome would be to confer honors upon them. It was very much doubted if this would work to advantage, taking into account their democratic sentiments. But I said it worked in England with Cardinals Manning and Newman. This man with

whom I was conversing became a Cardinal, as we had planned and expected, and is now the real head behind the Papal throne, and everybody can see that his policy is none other than the one I suggested. But you may be sure that you have been created a Cardinal *ad honorem*, and that your advice will never be taken into account or asked for. And even at any conclave which you may attend your vote will not be free. Making use of an expression I have often heard—"It will be taken at the door!" Your value at the Papal Court will be in proportion to the amount of money you send in, and I am quite confident that in your holy office your eyes, which are not yet opened, will gradually become so and the real machinations of Rome will be revealed, and then the fine qualities that are within you will rebel, and if you do not stultify your own conscience, you will be humiliated, as there in Rome they neither forgive nor forget.

As regards the second point, dear sir, be not deceived by the grand receptions accorded you. To judge of the duration of anything we have to measure the strength of its foundation. Upon what was your reception founded? Human folly. Therefore the effect of it and the remembrance of it will pass away very soon for lack of consistency, as the Word of God clearly teaches us that the glory of God endureth forever, but the glory of man shall perish. If you were a hero I should be one of the first to honor you and expect to see you honored for ages to come; but, my dear Cardinal, you are only a man who occupies a prominent position in an ecclesiastical system, and there is no evidence that you are a great patriot. The people who suggested such a reception have been either carried away by foolish enthusiasm, or have had some object in view—I mean "political view"—and in that case you have had the misfortune of lowering yourself to become their tool, and have helped to bring a stain upon the Nation's honor. America has been looked upon by all nations as the ideal of political perfection. "Look at America, a republic, Protestant and law-abiding, the land of freedom, the land of progress, riches and order;" so used to say all the European countries which are striving to break the bonds of Rome. Now that your Church

is progressing here, the Americans are adopting your old methods and ways which have been such a disgrace to the morals and progress of the world. They are lowering themselves, and it is a pity they do not realize their mistake. They have been honoring your red robes, and this, to say the least, puts them in the eyes of all sensible observers on the level of a superficial people, easily carried away by outward appearances. Courtesy and reason would demand more from our fellow-countrymen.

You are a foreigner, invested by a foreign and at the same time a corrupt power. You have been very careful to acknowledge your own country by paying a visit to Ireland in order to show that you did not renounce your native land and that the honor you had received had not been conferred upon an American. You have been invested by a power which no longer possesses any political rights, and national courtesy would require that if the European nations are on friendly terms with us, we ought to respect their denial of the claims of the Pope as a king. You have even been so untactful as to decline the invitation of the Duke of Connaught, Governor-General of Canada and Prince of a reigning and friendly nation, for the only reason that your Church would humiliate the civil powers to exalt herself. Is not all that a discourtesy that will reflect upon the good name of this country, and are you not the cause of it? Not only courtesy to foreign nations, but reason itself should cause us to refrain from such a demonstration as was made in honor of your Cardinalte.

If you have done nothing as yet for this Nation, what does it expect you will do by being made a Cardinal? Is the Nation blind to the fact that you have made vows that bind you so that you cannot be loyal to the Republic and yourself, if at the same time you are going to be faithful to your vows? Does the Nation know that you must be disloyal to its principles for the sake of getting the red hat from the Pope? What do you expect to do for this country? Do you expect to improve its learning, religion or morals? You, or rather your Church, wherever it has had full sway, has been followed by illiteracy and moral and spiritual darkness and bondage?

Why does your Church not try to improve the conditions of your own country, or the South American republics? Ah, it is because she does not care so much for souls as for gold; and their corrupt morals have brought them to such a state that governments as well as individuals have become bankrupt.

My dear sir, may your eyes be opened to see the effect of your Church's influence in this country. Can we not directly trace to it among other evils the growing desecration of the Sabbath—which to many has become merely a day of recreation and pleasure-seeking often far from innocent?

But the subject of your Church's influence upon every phase of life is so extensive that it requires more time and space for its treatment than I have now at my disposal. Permit me, however, to ask you a few questions.

Was not Sunday desecrated on account of your reception by working on that day to prepare for it, and by yourself going to the Hippodrome for money's sake? Do you think that it is fitting for a man of your standing to secure money in this way? Are you not the father of your flock? Did you ever see any father get money by exhibiting himself to his children at so much per ticket?

Why did you allow Bishop Cusack and Monsignor Mooney, V.G., to ride with you dressed in civilian clothes? They cannot in this case apply the Decree with regard to foreign and schismatic lands that allows such a profanation. They are in a country where the Church is no longer missionary, but established. Besides, the reception itself is a proof that you were in a friendly country. The omission of the ritual is allowed only in a schismatic country. Have you not departed from your canons? Again, you did not bless the people as you passed on the way from the steamer to the Cathedral; but you raised your hat, which is forbidden to a prince of the Church. Did you forget the "*Pontificale Romanum*?" or did you think the American people would be better pleased in this way?

I see that you have received a long cable from a proud de-throned king—the Pope—congratulating you upon all this exhibition of enthusiasm. Did you receive the approbation of the once humiliated king of kings, called the Man of Sorrows—ex-

alted now to the right hand of God the Father, and whose Kingdom shall have no end? Amid all the demonstrations of welcome, and all the compliments and adulations showered upon you by the rich, did you have time to give a thought to the poor and needy—and the little ones so dear to the heart of Him who went about doing good and of whom there are so many among your flock?

The Saturday before your arrival as I passed by the Cathedral at about five o'clock in the afternoon, I saw one of your priests on the steps, and there also was a poor woman with a little babe in her arms, and a boy of about seven years standing by her side. The woman did not approach the priest, but the little fellow did, and told him that he was hungry. The priest drove him away roughly, calling him a vagabond who ought to be ashamed to begin to beg so early in life. You can have no idea of the effect it had upon me,—the money wasted in electric lights and magnificent decorations and other preparations for your reception, and the sight of that poor mother with her children. The poor creatures might be vagabonds, but they were hungry, and the little child looked for aid in his distress to the representative, as each priest claims to be, of Him who never repulsed a child or a sinner. Do your priests know what it means for a mother to have no food to give to her little ones? The next day, Sunday, several people died on the streets of New York, from lack of proper clothing and food; one of them, an aged woman, died at the entrance to one of your churches. The officers of your church did nothing for her; the police took her to a hospital and from there to her last resting place. And yet this same woman may have given her last penny for your reception, and probably she was going to take the communion for your safe arrival, and was fasting when she was stricken by the severe cold. I am quite sure that this incident was not brought to your attention.

You have been misled, dear sir, by Rome. There, no doubt, it was thought that all the noise made over your reception might influence Europe and help to reunite the dispersed forces of the Church, now that Portugal, like France, has broken its

bonds, and Spain is going to do likewise very soon. You have been a victim of well-laid plots, and have lost the greatest opportunity of your life to be crowned with undying honor.

If I should be called upon to advise you, I should say, dear Cardinal, do not allow yourself to be influenced by the machinations of Rome, or by the politics of this country. Be like St. Bonaventure, who, when the papal legate arrived with the Birretta Cardinalicia at the monastery where he was, and found him washing dishes, told the Legate to place the Birretta on a chair, and tell the Pope that he was very unfortunate this time in his choice. He was a great man, and so was St. Carlos Borromeo, who used the red robes only once, when he went to see the Pope. All great men have shown themselves superior to honors; you ought to do so too.

If you had come to New York wearing simply your priestly dress and not the red robes of a Cardinal, if all the money so lavishly spent upon your reception had been handed to you instead, and if you had gone from the steamer to the first parish and blessed the people, and then with the parish priest had visited the homes of the poor and not returned to the Cathedral until you had spent all the money in relieving the sufferings of the needy—then, though you may not have received the congratulations and favor of Rome, the name of Cardinal Farley would have been honored for ages to come.

But I am afraid that if you go on in the way you have begun you will have to say before very long *Sic transit gloria mundi!*  
*Vanitas vanitatum et omnia vanitas!*

Yours,

MANUEL FERRANDO.

---

### Because It Is Roman Catholic

"The daily press is growing tiresome with its emblazoned advertising of the new cardinals and the Church of Rome, says the "Alliance Weekly," New York, January 13, 1912. One would think that almost every newspaper was subsidized by that gigantic religious corporation which is making up by political machinery and diplomatic shrewdness for the loss of the temporal power of the papacy. Controlling, as it does, a vast



voting constituency it holds many of our politicians and newspapers under a baneful influence. It is making good use of free advertising, gorgeous pageantry and well-stimulated popular liberalism to catch the ear of the unwary, and already the great majority of Protestants have quite forgotten its true spirit and terrible traditions and tendencies. Already the religious press is telling us of a great Christian conference soon to be held at which Romanists, Oriental Christians, Jews, Unitarians and Protestant ministers will sit down together and compare notes about their differences and agreements, and get a little closer to that common platform to which modern religious life is so swiftly tending, when all distinctive testimony for Christ and His Cross will finally disappear in one huge compromise."

What the "Alliance Weekly" says is true, for the readers of the daily papers do not care how Cardinal Farley, or any other cardinal, was received on his return home, but they do know that the printing of such "stuff" is apt to make them ask the same questions as "American Citizen" asks in the New York "Herald" of December 27, 1911, which we quote as follows:

#### CATHOLICS IN THE NEWS

To the Editor of the "Herald":

Why should such a stir be caused in this country when the head of the Roman Catholic Church elevates three archbishops to the cardinalate?

Why should the newspapers devote columns of space to this matter, going into the minutest details and dwelling upon the most trivial features of the occasion?

Why should President Taft send a cable message to the new cardinals assuring them that it will give him pleasure to receive them when they return to America?

Why is it a matter of any more concern to the citizens of this country when certain men are advanced to high positions in the Roman Catholic Church than if the same thing were done in the Methodist Church, or the Presbyterian Church, or any other church?

#### AMERICAN CITIZEN.

Our answer is short, but to the point, "Because it is Roman Catholic." We would like to have the "Herald" answer these questions through its own columns, or we shall be glad to have them answered in the pages of THE CONVERTED CATHOLIC.

### The Rev. D. M. Stearns

The Rev. D. M. Stearns, rector of the Church of the Atonement, Germantown, Philadelphia, has been seriously ill for some weeks, and now finds that he must relinquish for a time some part of his work. Mr. Stearns has been a hard toiler for many years, and always apparently in the best of health. In addition to the regular services at the Church of the Atonement, Mr. Stearns has been conducting a number of weekly Union Bible classes in several cities for many years past. At present these union classes are eight in number, located in New York, Brooklyn, Newark, Elizabeth, Philadelphia, Germantown, Baltimore and Washington. The weekly attendance at these classes numbers nearly a thousand persons. Together with his Sunday services, he has been conducting ten weekly services, necessitating the travel of 650 miles a week. It is announced that the classes in Newark and Elizabeth may now have to be omitted.

The chief burden of Mr. Stearns' teaching and preaching has been the coming of the King and of the Kingdom, in the temporal reign of Christ upon the earth. And in the preparation for the second advent of our Lord he has gathered through his classes enormous sums of money for foreign missionary purposes. He is the editor of "Kingdom Tidings," now in its twenty-second year. "Kingdom Tidings" publishes as a supplement to its February number a full statement of missionary funds disbursed during the year 1911—to the benefit of missions all over the world. This report shows that Mr. Stearns has received and disbursed in the year past, for missions, the large sum of \$44,071.17. During the past twenty-three years he has received and disbursed for foreign missions the great sum of \$620,851.76. In one year he has traveled 22,600 miles, and has had a correspondence of 4,602 letters, and has written notes on the Sunday-school lessons to the end of the present year, 1912. He has surely done a great work. May the Lord spare him long in the continuance of it.—"Episcopal Recorder," (Phila., Pa.) Jan. 25, 1912.

[The friends of Christ's Mission join in the prayer that Dr. Stearns may be spared to his work for many more years.]

**SELF-GOVERNMENT AND THE PAPACY**

BY CHARLES EATON, WATERLOO, N. H.

**I**N explaining the jurisdiction of the Catholic Church and the state, Cardinal Gibbons is quoted by "The Outlook" as saying that the lines are "well defined; that within its domain the civil government in all matters which do not violate the moral law is supreme; that within its sphere the Church is supreme." A correspondent called "The Outlook's" attention to the fact that this claim that the Church is supreme is an audacious denial of the sovereignty of the people, an arrogant challenge of our Federal and State Constitutions, which aver that they and the laws thereunder are "the supreme law of the land;" and the correspondent asked if there is room above this law in our country for laws made in the Vatican. The editor printed the inquiry; valorously asserted a law higher than ours, denied that supreme authority rests in the people, denied that Congress could make laws, exhibited the crimes that disgrace us; but kept absolutely mum about the supremacy of the Church and answered not a word about the importation of Vatican laws, and rounded out three columns of space with a repetition of his welcome of the disloyal papal hierarchy. His first welcome was examined in the December **CONVERTED CATHOLIC**. His second greeting runs thus: "We welcome the coöperation of [the Roman Church] in the endeavor to teach the American people that there is a higher law than any which majorities can enact and so to inspire democracy with the spirit of loyalty and of self-restraint."

Why does the editor emphasize the inability of the people to enact laws and withhold his opinion about the like inability of the Pope and his Cardinals? Does the editor repudiate the American doctrine of the equal right of all men to make laws for self-government? Does he bow obediently to a validity and supremacy in the decrees of the Pope and his bishops which he denies in the constitutions and statutes of his country?

His silence about these things and about Cardinal Gibbons' pretentious claim of supremacy for the Papal Church is so conspicuous that it is loud. No one ever heard a Protestant

claiming supremacy for a Protestant church. No non-Catholic church claims to make marriage laws, educational laws, moral or property laws; or laws governing the press and the offenses of the clergy that are supreme. To exercise such power is to exercise the function of another state within our state. This would be usurpation. If the Papal Church is supreme, what are the rights and authority of all the other churches? It is a fearfully fateful turn in the life of our Republic to silently submit to the enthronement of an ecclesiastical monarchy over the people in all matters which "violate the moral law!" One would think that Dr. Lyman Abbott, the alert sage of American editors, would express an opinion on such a radical revolution of the people's time-honored jurisdiction over morals and over the transgressions of its laws, even if the expression deferred his essay on the higher law governing man—a self-evident truth.

"The Outlook" is welcoming a Church that is destructive of our democracy by its very claim to rival and superior jurisdiction. This Church teaches a higher law that is antagonistic to the higher law of modern civilization; antagonistic to the doctrine of the equality of the people in the right to govern themselves—govern their own minds and hearts; and affirms that Roman priests are set over the people to rule them in the place of God. Leo XIII censured—I quote his words—"a form of democracy which goes so far in its perversity (sic) as to attribute sovereignty to the people and to aim at the suppression and leveling of the classes"—equalizing the people before the law as our forefathers taught. The Catholic higher law has wrested the control of the school-book from our Catholic fellow-citizens—said to be over 14,000,000 in number—to teach them to distrust themselves and to renounce self-government. This higher law teaches dependence on the priest and on his sacraments, charms and mascots. Cardinal Gibbons' catechism gives fewer than sixteen lines to the commandment against murder—the awful crime of the McNamaras—but devotes two pages to the sign of the cross, ashes, holy-water, images, scapulars; and over five pages to confession to a priest. In his infamous decree destroying the Sillon in which Catholic laymen of France were coöperating with non-Catholics in inculcating

democratic and moral ideas, Pius X hurled this malignant bolt at self-restraint: "The Sillon sets a false idea of human dignity. According to this (the Sillon's idea) man will only be really man worthy of the name when he shall have acquired a conscience which is enlightened, strong, independent, self-acting, able to do without a master." "Such is the dream," Pius adds, "which draws a man . . . along a path of illusion on which . . . he will be eaten up by error and passion." To teach this obscurantism in its variously illusive and specious forms is why Cardinal Gibbons and the other hierarchs usurped the control of the school-book. What sort of a self-governing editor would Dr. Abbott have become if in his youth he had been intimidated by such admonition from a robed personage he believed stood in the place of God? It is this terrifying ecclesiastical obscurantism that delayed man for centuries in asking science to serve him; deterred him in using his ingenuity in making himself comfortable and happy; and retarded him in using his mind in interpreting the moral law; and it is this deadly obscurantism that still keeps American citizens wearing scapulars and counting beads instead of using common sense and conscience and interpreting their Bibles. The Roman Church governs man from the outside. Self-restraint requires the exercise of private judgment in the realm of morals which exercise is a crime in the eyes of the hierarchy.

Papal statistics concede the withdrawal of millions and millions of Catholics from the Church in our country. If the precepts of the Church are true (Baltimore catechism, p. 25, quest. 8; p. 63, quest. 1; p. 83, quest. 6) there are unnumbered millions of these seceders who, having gone to their graves, are this very hour in the regions of endless anguish not as drunkards, thieves, harlots, adulterers, murderers, but as Catholics who were unrepentant of the "mortal sin" of violating the Church laws in using and honoring our free institutions; unrepentant of using and honoring the inalienable rights of mind and heart which our government was formed to protect every American in enjoying. Of these agonizing millions some had led brides to our Protestant altars, some had sent children to our schools, some had joined our refining and benevolent socie-

ties, some had jumped for liberty from convent windows and walls, some had said they were governed by the laws of our country and not by the decrees of the Pope, some had interpreted the Bible, some had criticised papal dogmas and discipline, some had worshiped in Protestant churches; all are there in eternal torments for allegiance to the higher law of human progress—all are there for some form of honest response to Jesus' immortal appeal: why even of yourselves judge ye not what is right? Such is the appalling work of the Roman Church in "inspiring democracy with the spirit of loyalty and self-restraint!" How long think you the United States can survive with the priests and bishops and cardinals of Rome working night and day consigning people to hell for using its laws and institutions?

But if the papal precepts are not true, if in their penalization of our rights and institutions and in their fiendish punishments for using them these precepts are a humbug and lie, truth and patriotism cry aloud for their exposure and will not pardon the shameful silence of our leaders and teachers; for these precepts are a towering menace to our democracy as long as a crafty, hostile ecclesiasticism is unrestrained in inculcating them by using terrorism, anathema, excommunication and the Pope's fantastic key to perdition.

The Catholic Church cannot help reform the people till it purges itself, and retracts its steps back to Jesus' free and simple democracy governed by His law of honest individual reason and also by His law of love.

One of the imputations which Archbishop Harty, of Manila, casts against the Young Men's Christian Association is that Catholics are barred from holding office in it. Why should not this objection stand against Protestant laymen joining the Catholic Church and against Catholic laymen remaining in the Church? No layman is allowed a controlling voice in establishing the dogmas, discipline or administration of the Romanist Church. Wonder if President Taft considers the Archbishop's hostility to the Y. M. C. A. an "influence for the uplifting of the Philippine people?" Prior to his election he assured the American hierarchs who claim to control the Catholic vote in our country that their Church "must always be the most important" force for good among those people.

### **Home Rule Would Mean Rome Rule**

The Protestants of Ulster, North of Ireland, says the "Journal and Messenger," Cincinnati, Ohio, January 25, 1912, are fighting the "home rule" bitterly. And no wonder, because it would not be home rule for them, but the rule of the Catholic portion of Ireland over them. "Home rule" does not mean at all what we understand by local government, where each county and town manages its own local affairs, all under the control of the nation, of which it forms a part. Many of the Roman Catholic Irish believe in secession, and would like to establish an independent government, which would be Roman Catholic, and would be terribly oppressive in Ulster. We do not understand why our English Free Churchmen are so ready to abandon the Protestants of North Ireland.

Mass meetings are being held throughout England in opposition to an Irish Parliament, especially in towns where Protestant feelings run high. It is felt that it is a disgrace to abandon the Protestants of Ulster to Roman Catholic rule.

---

### **Rome and Mixed Marriages**

A Roman Catholic paper of New York City, says the "Missionary Review of the World," February, 1912, states that the fight of the Roman Catholic Church against mixed marriages of Roman Catholics and Protestants is a fight for her life. Statistics in Holland show that out of 3,320 children who had a Protestant mother and a Catholic father, 1,747 became Protestants, 1,312 Catholics, and 376 had no religion; out of 3,455 children who had a Catholic mother and a Protestant father, 1,242 became Protestants, 1,851 Catholics, and 362 had no religion; but of 61,047 children whose parents were both Catholics, 61,017 remained in that faith, and 30 lapsed.

[It can readily be seen why the Roman Catholic Church does not encourage "mixed marriages," and why that Church rigidly enforces its law as regards the spiritual training of children born to parents, one of which is a Catholic, and who are married by a priest; and unless the Protestant parent is willing to agree to the requirements of the Church in such marriages, a priest cannot perform the ceremony, and if married by a Protestant minister the marriage in the eyes of Rome is null and void.]



## **SOME REASONS WHY THE ROMAN CATHOLIC CHURCH IN THE UNITED STATES SHOULD BE ACTIVELY OPPOSED**

BY HERBERT A. THORPE, NEW YORK, N. Y.

**T**HE attitude of the Catholic Church toward all new thought, scientific and philosophical, tending toward a better, broader life, and necessarily opposed to its own narrow and bigoted dogmatism concerning life and progress, is too well known to require further comment. It is necessary to point out, however, that the same malignant spirit, manifested in the past toward reformers of all kinds, still exists in the present organization, as proven by the persecution and murder of Francisco Ferrer in Spain less than two years ago.

Professor Giddings points out that in no country but Spain has a government so consistently persecuted and killed its thinking, progressive men, and he states this fact as one of the chief causes of Spain's rapid decline to a very subordinate position among the civilized nations of the world. And let it be remembered that the Roman Catholic Church has had a strangle hold on Spain and the Spanish Government for the past five hundred years. The percentage of illiteracy in Spain at the present time is something like 65 per cent.

Another feature of the Catholic Church in Spain is the manufacture of various articles in competition with the laity. Church property not being taxable, the Church authorities can undersell outside producers. This unfairness was the direct cause of the burning of convents and destruction of church property during the Barcelona riots in 1910. A similar state of affairs also existed in France until the expulsion, by the French Government, of the religious orders and the separation of church and state.

In this country the Catholic Church is getting more and more powerful in political life, as many Catholics are working their way through the lesser public offices into higher positions in the courts and legislative bodies, including Congress, the Senate and the United States Supreme Court. This is unfortunate and

dangerous to the people, because with a little reflection on this subject it will be found that the training the Roman Catholic receives from his Church does not qualify him for public office and the possession of power over a free people.

From the writer's observation of Roman Catholics he has come to the conclusion that they are sadly lacking in ideas and ideals, shutting their minds to all intellectual advancement. This is, of course, largely the result of their religious training, which is essentially narrow and repressive.

As proof of the never-changing attitude of the Catholic Church toward the discoveries of science and the ever-widening intellectual horizon of the seeker after knowledge, I call attention to the decree of the Holy Roman and Universal Inquisition under Pope Pius X, dated July 3, 1907, which designates as sixty-five "grievous errors" the conclusions drawn by thinkers in the natural and philosophical sciences throughout the world from the accumulated evidence of centuries.

Another serious feature is the policy of seclusion and exclusion maintained by the Catholic Church which forbids certain books to its members and apparently instructs them never to discuss the tenets of their faith. This is highly injurious both to themselves and others, as, in the search for truth, free discussion is absolutely necessary. This situation is now being badly aggravated by the increasing number of parochial schools, which turn out boys and girls with cramped and perverted minds incapable of receiving new ideas—minds which are enslaved to the idea that men exist for the church and not the church for men, and which constitutes a serious menace to the Republic, since the population is thus being largely divided into two camps — Protestant and Roman Catholic — with opposing ideals.

Mr. William Allen White, in the "American Magazine" for February, 1910, says:

"The public school is the one institution which shall determine the destiny of the people, for that is the one institution over which the people have the most absolute control."

If this be true, what is to be said of the Roman Catholic attempt to segregate thousands of boys and girls in every large

city in parochial schools, as indicated by the paragraph of the Archbishop of Cincinnati, in a letter dated August 31, 1911, written to the clergy and laity of the Archdiocese of Cincinnati, as follows:

"As the obligation of sending children to the Catholic schools is very important it follows that failing to comply with it being a mortal sin is matter for confession. Parents, therefore, who deliberately omit to accuse themselves of this sin do not make an entire confession and consequently receive the sacrament of penance sacrilegiously.

"The foregoing regulations hold good also in the case of guardians. Children who by importuning their parents go to non-Catholic schools should not be absolved nor allowed to receive holy communion unless they promise to ask their parents to allow them to return to the Catholic."

This is a very serious evil, as the public school is the one place where something can be done toward imbuing the minds of the young of the different nationalities in our population with common high ideals, and to instruct the child in matters relating to good citizenship and social betterment, teaching them, for instance, that all institutions are but means to an end and not the end itself and that in order to advance and develop we must take the truth from whatever source it comes, regardless of the nationality or creed of the giver.

With the above facts in mind it would seem imperative that our Protestant population should do what it can at the polls and elsewhere towards protecting our public school system and checking the spread of Catholicism in the United States as being a mediæval superstition, opposed to liberty, enlightenment and progress, and generally antagonistic to the ideals set forth by the founders of this Republic.

Such opposition should not be considered as religious persecution, but merely a means of self-defense—the prerogative of every individual or community—against a very insidious and degrading influence.

[The Roman Church utterly opposes any institution that tends to weaken its influence, and the public school is one of them, for if it were not so there would be no cause for opposition.]

### **"Religion and Church Membership"**

An editorial with the above heading appeared in the New York "World," January 28, 1912, from which we quote in part:

The population of the United States is increasing at the rate of about 2 per cent. a year. But church membership is increasing at a rate of less than 2 per cent. Churches are gaining in number and the body of ministers is increasing, says Dr. H. K. Carroll, former director of the religious census, but the body of communicants is not enlarging in due proportion.

The figures are made the worse for the Protestant bodies by the extraordinary growth of the Roman Catholic denomination. Since 1890 that Church's adherents have increased from 6,231,417 to 12,556,612 in 1911, a gain of over 100 per cent.

Admitting that the Roman Catholic Church has increased in membership, that increase is deceiving, as "Justice" tells us in a letter to the same paper on January 29. This is the letter:

To the Editor of the "World"—Your editorial in to-day's issue on "Religion and Church Membership" is deceiving, which you as a large circulating medium should avoid. I presume you mean by the historic Christian Church the Roman Catholic Church. You know all infants christened in that Church are included in its membership, whereas in other denominations none but full grown persons are admitted to membership, and in some cases even they are put on probation before being admitted. You of course know it, and to be fair and just you should mention it for the benefit and knowledge of those that don't know it. If that plan were adopted by other denominations you would have an entirely different result to publish.

JUSTICE.

New York, Jan. 28.

What "Justice" says is true, as is also that the growth of the Catholic Church in America is not what it should be, for "hundreds of thousands have been lost to that Church," as stated by Rev. Thomas F. Coakley, the secretary of Bishop J. F. Regis Canevin, of the Pittsburgh Roman Catholic diocese, quoted in THE CONVERTED CATHOLIC for March, 1911, who declared that "while the Roman Catholic Church has made enormous gains in the United States, the losses have been no less enormous. The Catholic population ten years ago was 11,000,000, while to-day it is about 15,000,000. Despite these gains," he said "that during the last ten years 5,550,000 Catholics came to this country

from Europe, and that Catholic statistics do not show the increase that should be represented by these figures in immigration. Truly this is one of the saddest pages in the history of the Catholic Church in America. To-day we have in round numbers 15,000,000 Catholics in the United States. Had we held fast to those who came to our shores we should have at least 40,000,000, for the leakage has been wellnigh startling. Everywhere throughout the length and breadth of this great land we meet persons bearing ancient and venerable Catholic names who are now lined up against Christ and His Church."

---

### **Rome's Increase in Power**

Frederick Lynch, in the "Christian Work and Evangelist," notes the growth of the power of Catholicism in this country, says the Philadelphia "Presbyterian," January 3, 1912, as evidenced by a singular combination of events, such as the jubilee of Cardinal Gibbons, the consecration of St. Patrick's Cathedral in New York, and the creation of three cardinals. He then asks the question, "How are we Protestants going to face the fact of this rapid increase in power, and what is going to be our attitude toward this already universal neighbor?"

The answer to Mr. Lynch's question is not far to seek. So long as the Catholic people exercise their rights as individual citizens, they will be sustained. But as soon as they attempt to exercise their power as an organization for ecclesiastical advantages, then other combinations and organizations must and will arise to oppose them, in order to save the nation and preserve rights. This is true not only of Catholics, but of any other combination which would subject common rights and interests to their own special use and advancement.

The Roman Catholics have rights equal to and in common with all other citizens. The disturbing element arises from certain actions upon the part of Roman Catholic people which looks as if there was a tendency to assert their power in a political way for their own peculiar interest. The seeking and receiving of state funds for their schools, as has been rumored, the attendance of so many national officers upon their

functions, which attendance is not common with other religious bodies, and the discrimination between Protestant and Catholic teachers in the Philippines, have all tended to arouse suspicions which portend no good. Every good and wise Catholic will discourage all these as tending to disturb liberty and confidence.

### **Rome the Enemy of the Bible**

The unsettled, drifting and apostate conditions of Protestantism are now constantly used by the Roman "Church" to show that the reformation movement is a tremendous failure, says "Our Hope" (New York, N. Y.), January, 1912. Roman Catholicism lifts its head and realizes the great opportunity it has in the English-speaking world. Its claims become more bold and vigorous. It is the beginning of that revival which the Word predicts for the end time. As reported in our November issue the Ecumenical Conference on Methodism endorsed more or less the destructive criticism which is so prominent in that denomination. A leading Roman Catholic periodical published in Canada makes the following comment:

We can well remember the day when Catholics throughout the world were pictured as the enemies of the Bible, simply because the church insisted that every Tom, Dick and Harry was not competent to interpret it as they pleased. The Toms, Dicks and Harrys of our Methodist brethren have certainly been instrumental in creating a great deal of confusion in their own fold, and, after we have read their utterances, we are not surprised at "The Guardian's" admission that Methodism somehow is losing its grip all along the line. These Methodist critics of the pulpit who are preaching their doubts have unsettled the simple faith of the rank and file; and, in the course of the debate, the pathetic admission stands out forcibly that the people sitting in the pews are looking wistfully and vainly to the pulpits for the assurance that there is at least some one thing upon which Methodist faith can rest.

What a clever argument! The next thing is that "mother church," as they term their system (the mother of harlots according to the Bible), alone has the foundation upon which faith rests. And such language blinds the eyes of thousands of unsaved "Protestants" who sooner or later will be swallowed up by Rome. Rome is and ever will be the enemy of the Bible.

### **Romanism Contrary to the Bible**

In speaking of the work of the Central American Mission in that country, the "Central American Bulletin," January 15, says:

Religiously the people of Central America are Catholic. There Romanism means idolatry and superstition; the people are kept in ignorance of the Bible. Rome's attitude to God's Word is shown in a document preserved in the National Library of Paris, containing advice by the Cardinals to Pope Julius III on his election to the pontifical throne in 1550. It contains the following:

"Of all the counsels that we can offer your holiness, we have kept the most necessary to the last. We must open our eyes well and exercise all possible force in the matter, viz.: To permit the reading of the gospel as little as possible, especially in the common tongue in all those countries under your jurisdiction.

"Let the very little suffice that is usually read in the Mass and let no one be permitted to read more.

"So long as the people will be content with that little, your interests will prosper, but as soon as the people want to read more your interests will begin to fail.

"This is the book which more than any other has raised against us the disturbances and tempests by which we are almost lost.

"In fact, if any one examines diligently and compares the teaching of the Bible with what takes place in our churches he will soon find discord, and will see that our teaching is very often different from it and still more frequently contrary to it.

"And if the people understand this, they will never cease challenging us till all be divulged, and then we shall become the object of universal scorn and hatred.

"Therefore, it is necessary to withdraw the Bible from the sight of the people, but with great caution in order not to raise tumults."—(Fol. B, No. 1088, Vol. 2, pages 641-650.)

[Truth here reveals itself—give Catholics the Bible and they will no longer be slaves of Rome.]

---

### **Only Moral Courage Needed**

"In the City of Cleveland," says the "Evangelical Messenger," Cleveland, Ohio, January 24, 1912, "there is a hotel whose proprietor is of the Roman Catholic persuasion, but notwithstanding that fact, he has consented to have a Bible placed in each guest room, and one is found on a dresser in each cham-



ber. That man exercises good judgment, for he said no one is harmed by reading the Bible. At another hotel in the State of Ohio, a guest on being shown to his room and observing a Bible in the room requested its removal, or else he would leave. The landlord informed him the Bible would remain, for it would in no wise encroach on his rights. Such a guest reveals bigotry and littleness. We had occasion some time during the year 1911 to tarry in a hotel in Toledo, and we were exceedingly well pleased to find a Bible in our room."

Let the good work go on. We hope that many more hotel proprietors will follow the example of these two gentlemen, and if they do, many Roman Catholics may in this way be tempted to read the Bible, and learn the truth as it is written and not to accept the interpretation as given by the Church of Rome.

### Letters to Pope Pius X Forbidden

The book by a Modernist, "Letters to Pope Pius X," has been published in a paper cover edition and is sold for 60 cents a copy, postpaid. We should receive many orders for this edition of this most interesting and remarkable book, which has been placed on the index of forbidden books, according to the following press dispatch to the Chicago "Tribune," January 30, 1912:

ROME, Jan. 29.—A decree was issued by the congregation of the index today, placing the following books on the index expurgatories, and all Catholics are forbidden to read them: "Ancient History of the Church," by Monsignor Duchesne, a member of the French Academy and director of the French Classical school at Rome; "Letters to His Holiness Pius X," by "Modernist," published in Chicago, in 1910, and "The History of Modernism in New England," also by "Modernist," and issued in Boston in 1911. If "Modernist" is a priest he is bound to give in his submission at once or be excommunicated.

This is a book of 300 pages written by one of the most learned priests in the Roman Catholic Church. He was a professor in one of the colleges of the Catholic University at Washington, D. C. The Jesuits, in reviewing the book in their weekly paper, "America," said that they knew who the author was; so does THE CONVERTED CATHOLIC. But until he reveals his identity his confidence will be respected.

### Mole-Work in Public Libraries

The American Federation of Catholic Societies is to expel the "Encyclopedia Britannica" from our public libraries (if it can) says the "Record of Christian Work," February, 1912, because of certain severe judgments on Roman Catholicism to be found in its pages. There are those who could tell interesting stories about the Church of Rome and the encyclopedias. We will confine ourselves to only one illustration of the way in which the people's libraries are being tampered with from this quarter.

Dr. Alexander Robertson, of Venice, published some nine years ago a little book entitled, "The Roman Catholic Church in Italy." Doctor Robertson has lived many years in that country, is known as a friend of the Italian people, and as an authority on modern Italian life. His book was purchased by the Boston Public Library, placed on its shelves and duly entered in the printed catalogue. When, however, it was asked for, reply was made that it had been sent to "the Inferno," *i. e.*, put among the obscene books which were not allowed circulation. The management defended this action not on the ground that the book was indecent—there is not an improper word between the two covers—but because there were so many thousands of Roman Catholics resident in Boston.

This volume has never been reinstated on the library shelves. But the interesting thing about the whole incident is that, in a later edition, are printed two letters, one from the king of Italy, himself, of course, a Catholic, the other from the then premier of Italy, Zanardelli, both commending Doctor Robertson's book. The former reads in part:

I am gratified to be able to inform you that his Majesty has been pleased to accord to your kind gift (of the book) a flattering reception and to perceive in it a new proof of the sentiments of constant sympathy that you show for Italy and the Royal Family.

His Majesty has, therefore, charged me to thank you particularly for your courteous gift and, on discharging this duty, I take the opportunity of assuring you, Rev. Signor Cavaliere, of my cordial esteem.

The Minister,

E. PONZIO VAGLIA.

The Italian Premier's letter runs:

I have received through the Rev. Cav. Fera, your recent book, "The Roman Catholic Church in Italy," and also your former ones, "Frà Paolo Sarpi" and "The Bible of Saint Mark." . . . These truly splendid volumes, and the subjects they treat of, demonstrate how lively is the affection which you have for Italy—for its progress, for its greatness, and for its independence from the domination of the Vatican; and it is, for Italy, a thing extremely gratifying that so many choice minds and hearts in foreign lands should cherish for her a love so warm and so efficacious. To this love which you nourish for my country, I owe the kind thought that prompted you to favor me with your scholarly works, which I prize most highly. . . . Accept, therefore, the sentiments of my lively gratitude, together with those of the most cordial devotion, with which I am pleased to subscribe myself.

Yours most obediently,

G. ZANARDELLI.

Many years ago we visited the great Roman Catholic Seminary at Maynooth, where the majority of the priests for English-speaking countries have been trained. What struck us most in sauntering through the buildings was the mediæval character of the library. We passed through alcove after alcove, seeking a modern book and found just one, which, strange to say, was Froude's "England." We make no objection to the Maynooth policy at Maynooth. If there are those who care to read only Aquinas and Sanchez and Escobar and Bonaventura they are welcome to their choice. But it will never do to attempt to impose the Maynooth ideal on Americans.

### The True American Spirit

On Wednesday morning [January 17] when the city was afloat with bunting, says the New York "Christian Advocate," January 25, and the homes of Roman Catholics were decorated with American flags, in honor of Cardinal Farley's home-coming, a saloonkeeper whose place of rendezvous is not far from this office, hung out the Stars and Stripes, and above it draped the white and yellow of the Cardinal. A number of Americans resented this indignity. One of them, with the assistance of a policeman, called the saloonkeeper's attention to the impropriety so effectually as to cause him to put the American flag at the head of the staff above the papal colors. The chief protestant was asked why he took so much interest in the matter, and he simply said: "*Because I am an American?*"

### Letters from Friends

Many letters have been received by the Rev. Dr. Ferrando conveying to him the well-wishes of friends in the new work he has taken up, and their appreciation of the manner and tone of the January *CONVERTED CATHOLIC*, the first number in which he appears as its Editor. Such letters are very helpful to Dr. Ferrando, and he wishes to again express his thanks to all the friends for their many kindnesses. We quote from a few of the letters:

From Ontario:—Allow me to shake hands with you and to wish you God speed as successor to our beloved friend, the late James A. O'Connor, in the work of Christ's Mission. This is a work that appeals to me more than any other Christian work. I have been hoping and praying for many years that God would raise up some qualified person to open up a similar work here in Canada, where Roman Catholic priests and people might find a welcome and protection on leaving the Church of Rome until they could become independent of her persecutions. I wish you every success.

L. W. S.

From Canada:—I must say that I am very much pleased with the January number of *THE CONVERTED CATHOLIC*. It seems to have the right ring to it. My prayer is that God may prosper you in your great undertaking. It is a glorious work to be instrumental in bringing souls out of darkness into the glorious Light of the Gospel.

J. D. G.

From Clifton Springs, N. Y.:—I just finished reading the January number of *THE CONVERTED CATHOLIC* yesterday. I am glad to notice dear Father O'Connor's Mantle has fallen on so able as well as Christian shoulders. I have taken the magazine for twenty-eight years—ever since it was first published.

E. D. C.

From Newark, N. J.:—The January number of *THE CONVERTED CATHOLIC* was a "hammer," and I write to express the hope that you will keep up the good work and to reassure you of the purpose to endow it handsomely.

F. S.

From Vermont:—I am pleased to read in the January magazine that the trustees have found a capable successor to the much-lamented Pastor O'Connor. I wish you success.

E. H.

From New York:—Accept my congratulations upon continued excellence of *THE CONVERTED CATHOLIC*.

M. E. C.

## SUCCESSOR TO FATHER O'CONNOR

Our readers will recall our open letter of appeal for the establishment of a "Refuge for Priests" in Canada. In the course of the letter we referred to "The Refuge for Priests" in the Via Nazional, Rome: "L'Hospitalière," in the Rue de Vanves, Paris; "The Reformed Priests' Society," on D'Oller street, Dublin; "Christ's Mission," 331 West 57th street, New York City.

This last mentioned mission, for the last thirty-two years has been the scene of some one hundred and sixty-four conversions from the Roman Catholic priesthood, the greater number having become pastors, evangelists and missionaries, and very many persons who were formerly members of the Roman Church have had reason to praise God that the late Pastor O'Connor laid aside his *soutane*.

Since the death of Pastor O'Connor, which occurred last July, the board of trustees of Christ's Mission have been on the lookout for a successor to Doctor O'Connor. A fitting director has at last been found in Dr. Manuel Ferrando, formerly Superior to the Capuchin Monastery of San Lucar de Barrameda, in Spain, who has been prevailed upon to take up this most difficult work.

Doctor Ferrando in 1895 reached Christ's Mission, and later studied at Princeton Theological Seminary. During the last fifteen years, in which time he has labored in South America and Porto Rico, he has abundantly justified the confidence of his early Christian friends.

We very heartily extend all good wishes to our converted Capuchin brother, and pray that the Holy Spirit will bless his labors, making him useful in bringing many souls from the darkness of the Roman communion that they may enjoy the light and liberty of the sons of God.—The "Liberator," Ottawa, Canada, January 1, 1912.

---

From Pennsylvania:—Our wishes and prayers are with you in the responsibility you have undertaken, and we congratulate all the readers of THE CONVERTED CATHOLIC upon having so able a successor to its former Editor.

A. J. B.

### A Special Offer to Clergymen

In order that THE CONVERTED CATHOLIC may come in the hands of our Protestant clergy—and it should be read by all ministers of the Gospel—we will send the Magazine to their address for one dollar (\$1.00) a year, and we hope that all pastors who read this offer will send us their subscription, and have their names placed among the regular readers of the Magazine. There is no other periodical which will bring to them the information contained in the pages of THE CONVERTED CATHOLIC, and it will be helpful to all in discussing or preaching on the methods of the Roman Catholic Church in America and other countries.

We will also send the Magazine for one dollar a year to all public libraries and reading rooms, Y. M. C. A. rooms and Missionaries. Friends who would like to engage in a most important missionary work could do no better than by having the Magazine sent to their pastors or the reading or Y. M. C. A. rooms in their communities. We hope that many will take advantage of this special offer, and fill out the following subscription blank and send it to us:

---

#### THE CONVERTED CATHOLIC

REV. MANUEL FERRANDO, D. D., Publisher  
331 West 57th Street, New York, N. Y.  
Subscription \$1.50 a Year

Enclosed find \$. . . . . Subscription to THE CONVERTED CATHOLIC.

Name. . . . .

Address. . . . .

---

#### Renewal of Subscriptions

We hope that those friends who have not as yet renewed their subscription to THE CONVERTED CATHOLIC will do so now, by filling out the above blank, and insure the prompt delivery of the Magazine to their address each month.

There are those who have already renewed, and we will ask them not to pay any attention to the blank, except that they may want to send the name of a new subscriber.

### Premiums for New Subscribers

For one new subscriber to THE CONVERTED CATHOLIC we will send your choice of the following books: "Priests and People in Ireland," McCarthy; "Geraldine de Lisle;" "The Double Doctrine of the Church of Rome," Baroness von Zedwitz; "The Waldenses;" "Escaped Nun," M. M. Moulst; "Aimee's Marriage;" "Martyrdom of Ferrer" (cloth), Joseph McCabe; "The Catacombs of Rome," Benjamin Scott; "Wittenberg and the Reformation."

For two new subscribers one of the following: "Papal Merchandise," Ernest Phillips; "Protestant Treasury," A. Le Lievre; "The Romance of Protestantism," D. Alcock; "Letters to Pope Pius X," in paper cover.

For three new subscribers one of the following: "The Assassination of Lincoln;" "The Primitive Church and the Primacy of Rome," Giorgio Bartoli; "Letters to Pope Pius X" or "The Priest," by a Modernist; "Life of Chaplain McCabe," Bishop F. M. Bristol; "Foxe's Book of Martyrs."

For four new subscribers: "Spain from Within," Rafael Shaw; "Fifty Years in the Church of Rome" or "Forty Years in the Church of Christ," Father Chiniquy; "Papal Conquest" or the "Roman Catholic Church in Italy," Alexander Robertson.

### Bound Volumes for 1911

The bound volume for 1911 (Vol. XXVIII) is now ready for delivery, and we would advise those who would like this volume to send in their orders without delay, as the number of volumes is limited. The price of the volume, postpaid, is \$1.50. Or free for 3 new subscriptions to THE CONVERTED CATHOLIC.

---

### THE CONVERTED CATHOLIC

A MONTHLY MAGAZINE.

Specially designed for the instruction of Protestants regarding Romanism and the enlightenment and conversion of Roman Catholics to the Evangelical Faith.

REV. MANUEL FERRANDO, PUBLISHER.

331 West 57th St., New York.

Subscription, per Year ..... One Dollar and Fifty Cents

---

Entered at the Post Office, New York, as second class matter.

---